PHYSICK

IS A

Jeſt, *a* Whim, *an* Humour, *a* Fancy, *a mere* Faſhion,

Even full as much as

DRESS

OR

DANCING.

To which is added,

A DISCOURSE or LETTER on the Degree of Doctor, in this Profeſſion.

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PHYSICK is a JEST, &c.

OUR Title will, I doubt not, give great Umbrage to ſome; and if a few of the more thinking Part of Mankind ſhould not be ſo greatly ſurprized thereat, yet 'tis likely that the Generality will be ready enough to conclude it next to an impoſſibility, we ſhould ever be able to make good our ſaid Title, as that of, *Phyſick* being *a jeſt*, &c. Let us try then how we can make out this firſt grand Article. I know it will very freely be advanced and ask'd, Can any ſuch Profeſſion be a *jeſt* by which there is ſo much good Money to be got? But if that be the Caſe, or an Argument of any weight, I know not whether artful *Gameſters*, *Uſurers*, or gallant deſigning *Ladies*, &c. may not likewiſe as readily advance, that their Buſineſs is no more a *jeſt*, than that of the former. Yet I would again ask, (by way of return on the other ſide) how we are to find out or know a truly-able and well knowing Phyſician, whoſe Knowledge is *no jeſt*? Or otherwiſe, to put it as yet in other words, the certain *Criterion*,

or Rule, by which we are to judge of any one of them knowing more than any of *their Neighbours?* In a word, that Perſon of ſuch *ſuperiour Knowledge*, whether it be by his inſtructing, or teaching Mankind thoſe his ſuperiour Talents: or that it be by any other means he makes them truly and juſtly ſenſibly thereof. For if it be only by the foreſaid Rule of him that gets the moſt Money, (according to our but too common way of reckoning) it will then, I ſay, appear to be no more nor leſs a jeſt than the former. And now, ſhould we again think fit to put it to the Teſt of their own Words, we ſhould I doubt find, that the one knows juſt about as much as the other, if we depend upon them, and take their own Words for it, or that of their Friends. More eſpecially, if they cannot make the World more ſenſible thereof by their approved Productions, or by ſome evident Proofs of ſuch their undoubted Superiority and Knowledge. Being, as we have obſerved the World in general is ready and apt to judge, or conſider them to be pretty equal, and accordingly do hardly make a Shilling difference betwixt the one and the other, in their *Fees*, being in that nearly alike: particularly with thoſe of the ſame Claſs; of which kind there ſtill are ſeveral, even of thoſe we can reaſonably preſume are the beſt paid. And any diſtinction (being made) in this, it is rather in proportion to their Riches, and the Figure they

make

make in the World, as that of their Equipage, or expenſive Living, *&c.* than from any real or ſolid Conſideration, as that of the real Merit and Knowledge of any ſuch Perſon. And next, if we privately examine each, ſeparately, as to his Opinion of the reſt of his ſaid Brethren, he will very readily inſinuate to you, that ſuch know but little of the matter, in compariſon with himſelf. Now as to the Good that is done, or how many are preſerved by the one, more than by the other, may be the queſtion. If then we would be determin'd in this by the Opinion of Apothecaries, whom Patients commonly agree to be far better Judges of ſuch Matters than they themſelves are, 'tis well if theſe Practitioners do not determine the Affair in favour of thoſe as the very beſt, whom they have the *greateſt number* of *Bills* from. In fine, we ſhall obſerve ſome Male, or Female, of the firſt Rank, to recommend ſome one Practitioner, by which ſuch Phyſician ſhall advance into an extraordinary *Credit*, *Money*, and *Buſineſs*: Whilſt another (at the ſame time) who is poſſibly much more knowing, or, modeſtly ſpeaking, knows full as much, is forgot or entirely neglected: or, according to the modern Phraſe, is little better then ſtarved. Is not all this Affair then of Phyſick, or the Practice thereof, a mere jeſt? Yes, ſay you; but I muſt take care of, and recommend my Friend. But then again, ſay I, it would by this Rule ſeem that the one

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is even as good as the other, and consequently not much material which it is of the Profession; that is, in effect, it is thus little better than *a mere Jest*. But perhaps this Assertion will yet still appear more plain, when we come to consider the Management of this Affair under the Head of *mere* ‡ *Humour*. What I mean by *Humour*, is where Mankind are more particularly guided by their favourite Inclinations or Passions: or are thus somehow sooth'd or cajol'd in their favourite Follies, rather than in making a truly, just, and reasonable Choice of Men or Things; that is, from the real Merit to be found in such, without the least Bias from the Passions, altogether unprejudiced, entirely from the Strength of Reason. Thus then we shall observe, that Men are commonly led by their private Interest or *Avarice*, their *Fancy*, or by particular Affection; in fine, by some one or other of their Passions; otherwise by common Custom, like Sheep, are led to follow one another, or at best some scabby *Bell-weather*, so implicitely directed and conducted by *one*, whose principal Interest it is to lead them wrong, according to his own proper Interest, without hardly having a Vote in their own Affair, even though a Matter of the greatest moment, to wit, that of *Life* or *Death*. And all this from that silly idle pretence of their not being, say they, sufficient Judges of these Affairs.

‡ *As to the considering this Profession as a Whim, it is so, more particularly spoke of hereafter, under the Notion of Fancy, &c.*

Affairs. And how, I pray, is it very certain, that thoſe they depend thus greatly on, are much more ſo? Or any better Judges (ſurely not leſs unbiaſs'd and diſintereſted) than themſelves, tho' ſtrongly, and no doubt ſufficiently pretending thereto. But alas! when the ſame is duly conſidered, we ſhall more probably find it in reality to be an idle, negligent, inconſiderate Puſillanimity and Fear, rather than from any real and juſt Cauſe, without that proper uſe of their ſolid Reaſon duly: themſelves to inſpect and examine therein. For without ſuppoſing them to be proper Judges of particular Arts, Sciences, or Profeſſions, or that they are obliged to ſtudy them, (though if any, that, methinks of their Health, ought to be the firſt, which would not be the worſe for them when ill) yet admitting they do not incline, or are not to trouble themſelves with this part; I cannot however by any means be of opinion, but that the Study of *Mankind* ought (at leaſt in ſome degree) to be their Care and Application: Whereas we but too commonly, in reality do find, that they even know and apply themſelves full as little to that, as to the former. When were they, I ſay, duly to conſider, ſtudy, and know, which is that Man or Perſon of real and ſolid Senſe, Integrity, and Judgment, (which ought indeed to be the Study and Conſideration of every one) and that, without the leaſt regard to Party, Humour, Recommendation, Shew, idle, glary Embelliſh-

Embelliſhments, Intereſt, or Biaſs, they might then juſtly enough conclude, that ſuch Perſon ſo duly weigh'd in that true manner, could hardly be greatly deficient in what he applies himſelf to, (at leaſt not leſs than others, not thus duly poiſed) ſince ſuch Perſon of Integrity, Honour, and Knowledge, will ſcarce apply himſelf ineffectually to any thing he much inclines to. Nor will he pretend to impoſe on thoſe (more eſpecially) who put a Confidence in him, by unjuſtly undertaking more than what he well knows himſelf fully capable of. Whereas thoſe who are deficient in ſuch like true Qualities, they are on the other hand juſtly to be ſuſpected in every reſpect, not only as to Capacity, but even as to their Integrity. Yet ſo I ſay it is, that moſt Men do generally ſacrifice their Knowledge, Reaſon, or Judgment to their particular *Humour* or Paſſion; ſince nothing is more common than that they prefer ſuch and ſuch, as being of their Party, for the more effectual Support thereof, *&c.* when nothing can in reality be more ſtupid; ſince true Knowledge in Phyſick can be of no Party. However, they are often thus ſtill willing to ſacrifice their Reaſon, as well as poſſibly their Lives alſo, merely to their *Humour* or Paſſion. And ſo it is in like manner that Avarice, or Intereſt, often leads them; Relationſhip, or other Ties, *&c.* whereas ſuch, or any *Paſſions*, or *Humours*, have not in the leaſt to do with real *Skill and Knowledge* in this

this Profeſſion. Well, but the Anſwer readily is, *ſuch a Friend* may do well enough *on a ſlight*, or common occaſion (which may be very true, being there may not be any) yet do they ſtill know the occaſion there is? But if thoſe ſuppoſe the one to be good as the other, then indeed we muſt give up our Reaſon: or 'twere full time to give up the *Profeſſion*, there being *at that rate, little or nothing in it*; which if ſo, they might methinks e'en juſt as well ſave their Money (given in ſuch way) in their own Pockets. *Humour*, as yet ſhews itſelf ſo very ſtrong in moſt caſes, that whilſt in the fit of an *Humour*, or Paſſion towards ſome particular Perſon, whether from Love, Intereſt, or mere Whim and Fancy of pleaſing us during the time, we then admire and look on ſuch with the greateſt Pleaſure and Satisfaction: Nay, they then do in reality appear to us with the Faces, and Graces, of *Angels*, when we are ſo catch'd, and if it happens, or is ſtill ſo continued when dying, being in that deluſive or affectionate *Humour* that moment, are ready to leave all or moſt to ſuch. Whereas if either then, or before, this Perſon upon ſome trifling occaſion happen to diſoblige ſuch dying Perſon, they then appear hateful and like *Devils* to him; as well as that their Perfections do but too commonly ſeem Imperfections, and are thus as ſuddenly ſtruck out of all favour: which I doubt at ſuch time proves to be but too much ſo,

even with the very beſt of us: yet ſurely this can, or ought to have nought to do in matters of Phyſick. It would indeed be needleſs, to enter into all the variety of *Humours* Men are poſſeſs'd with, every Particular readily knows his own Inclinations, if not that of his Friends alſo; and it is not a little ſurprizing to ſee with what Warmth, *Sophiſtry*, *Rhetorick*, or *Jargon*, every one juſtifies and ſupports his own dear *Humour and Inclination*, or that of his Friend. Thus I know not whether *Fancy* is not properly enough to be conſidered under the Denomination of *Humour*, or whether it ought rather to be claſs'd under its own diſtinct Head. Yet in the latter there would ſeem to be ſomewhat more of the whimſical, or *Je-ne-ſçay-quoi*, more than in the other. So a Phyſician is often choſe by mere *Fancy* by ſome Lady, *&c.* tho' they can hardly diſcover why or wherefore. Often *a mere Whim:* If not accompany'd likewiſe with the utmoſt Inconſtancy, and altogether *fantaſtical.* But when a real *Fancy* for the Perſon of the Man, for reaſons beſt known to ſuch Female, the Affair then is in itſelf ſomewhat more excuſable. Altho' it may not be ſo readily allow'd, that it is the true Standard, we are to be ruled by, ſuch as that of the real and true Knowledge of his Profeſſion.

Thus Practitioners are now employed proportionably to the Intereſt and Friends they have, or can make, and very rarely or ever any otherwiſe,

wiſe, ſuch as by that of their real Knowledge, *&c.* Neither is it indeed an eaſy matter truly to find out, that the one Practitioner is any way more diſtinguiſhable for his real Knowledge than the other, as times go. Since they live and make a figure in their Buſineſs proportionably to the Intereſt and Friends they can make: or are indeed employed (in a great meaſure) according to the Show, Manner, and Expence of their way of living; that is, proportionably to the number of their friendly Acquaintance; or that of the Ties or Company they or their Family have, or keep. Nor ſeems it hardly worth the while, to ſhew our ſo great Spleen or overmuch Anxiety againſt the one, or the other, tho' even the moſt ſucceſsful in attaining a great deal of Buſineſs in this way in the preſent Mode. Since there are very few, perhaps hardly two to be named, who in reality do get more by Buſineſs than the real Expence of their Families, or to defray the uſual Expence of their manner of living. Particularly when we except the Principal and Intereſt of that they may paternally have had, or by Marriage, *&c.* Which Sums (peradventure) in the Term of many Years, may advance to ſomewhat conſiderable. As to Surgeons, or Apothecaries, who generally live at leſs Expence, together with the different Nature of their Buſineſs, or Demands, *&c.* it is not altogether ſo. Dr. *Ratcliff*, and perhaps ſome others formerly, did indeed make real Eſtates, properly by their Buſineſs:

but then they were in their time alſo allowed to be the firſt (of the Profeſſion) without controul, as *Ratcliff* no doubt particularly was; whether altogether owing to his Merit and real ſuperiour Knowledge or otherwiſe, is not greatly material here, but 'tis certain there were many particular concurring Circumſtances, which contributed likewiſe to make him ſo: ſuch as that of the Support of *Oxford*, (whether from Expectations, *&c.*) as well as many other favourable Singularities, poſſibly not a little, of that commonly term'd the quacking part, and even that of ſelling at his Apothecaries the principal Medicines he uſed, or preſcribed, kept, as I am inform'd, in a Cheſt, under Lock and Key, and a certain Quantity occaſionally weigh'd out. Whereas in other Buſineſſes which require nothing near the like Study, Application, Learning, or Knowledge, ſuch frequently amaſs very great Fortunes thereby. Now whether the foreſaid ſo little Succeſs, in this Profeſſion, proceeds from the want of that real ſuperiour Knowledge therein, or from any other Defects or Chances, is what I ſhall not now pretend to determine, but leave it to the Judgment and Determination of the more conſiderate Reader. Yet this methinks may freely enough be added, that according to the preſent uſual Acquiſitions made in this way, (as obſerved) the great buſtle, intriguing, back-biting, *&c.* commonly uſed to attain the ſame, it ſeems hardly worth that trouble.

But

But now as to *Dreſs*. What Compariſon (ſays my inquiſitive Reader) can there be betwixt that and *Phyſick?* I ſhall firſt then obſerve, that the *Chaldeans*, as well as the *Ægyptians*, wore *long Robes*, Caps, and long Beards, *&c.* all in the ſimpleſt and plaineſt manner, as well as that their Dreſs was ſolemn and grave, correſponding to their Cuſtoms, and Ceremonies, which were ſo. Thus Phyſick was ſeemingly at that time in its primitive State, plain and undivided; altogether under the Knowledge of one *grave Perſon*. Such Knowledge being principally taken from the Accounts of thoſe who had been ill, which were written and publickly recorded in their own Language, in the *Highways*, on *Columns*, or in their *Temples*, &c. ſo that the Prieſts were then learned therein, and were often accordingly conſulted in this way.

After which it was carried over into *Greece*, by that inquiſitive ſtirring Nation: who may juſtly enough at that time, be ſaid to have been the active buſtling Travellers, the polite People; in a word, the real *Frenchmen* of that early time, thus running about and teaching their Knowledge both at home and abroad, to the more barbarous, or in ſhort to all the other Nations around them. And thus being carried into *Greece*, Dreſs was there again re-modell'd. And though ſtill retaining the plain and grave, as that of the long *Robes*, *Beards*, and *Caps*, with that of their own native

Language

Language only, *&c.* yet Phyſick was ſtill in a great meaſure new-faſhion'd by them, even as much as the other. In a word, it was now thrown into a much better Order, and *Decorum*, far more properly cut out: or better digeſted, particularly in the time of *Hippocrates*. It was however there, and even about that time, the many extravagant *Whims*, or fantaſtical *Faſhions*, *Modes*, and *Opinions*, of idle, vain Philoſophers, or others, creep'd in, and were introduced into this Profeſſion. But without ſo very much dwelling on the many and various *Sects*, of theſe ſo philoſophick People, we ſhall now content ourſelves with obſerving only, that this Profeſſion was in time cut out, by that very faſhionable, buſy, buſtling *Nation*, into many various Shapes, according to the luxuriant Fancies of ſuch its Practitioners. And thus there aroſe the following *Faſhions*; ſuch as that of the *Empirical*, the *Gymnaſtic*, and *Bathing Practitioners*, the *Dogmatiſts*, or Reaſoners, the *Methodiſts*, the *Epiſentheticks*, or Trimmers, the *Eclecticks*, who were for picking or culling from all, with the *Pneumaticians*, for the Spirits, *&c.* And thus alſo the Method of the Practice of Phyſick alter'd in its Faſhion accordingly, in the like manner becoming more confuſed, *&c.*

After this the ſaid Knowledge or Profeſſion travell'd to *Rome*, where, though the *Greek* Maſters and Faſhions were all the Mode, and

that

that ſuch *Greek* Artiſts, and Maſters, were the only or principal People who were in any eſteem there: yet all this Learning, and Doctrine, was ſtill in ſome, or a great meaſure, mixt with the *Roman Cuſtoms and Faſhions*. And thus it was that theſe ſo very ambitious inſatiable People, greatly thirſting after *univerſal Power and Riches*, on the attaining that, did accordingly become *luxurious*, *idle*, *pompous*, &c. And though they thus ſtill, in a great meaſure, kept to ſomewhat of the *Grecian Dreſs and Cuſtoms*, yet latterly became vaſtly more vain, pompous, and ſhowy: particularly after the *Africk and Eaſtern Conqueſts*, eſpecially in the *imperial time*. It was for a conſiderable time, the Gravity of *Beards* were laid aſide, whilſt themſelves and their Garments were ſo much bedaub'd with Gold, ſuch as thoſe of *Chains*, *Rings*, *Bracelets*, or *Bullæ*, as well as ornamented with all ſorts of *precious Stones*, whether plain, or more artfully cut, by the niceſt and moſt curious Workmen. It was then in this time, much like, and in the ſame manner, that the Practice of Phyſick became ſo very perplex'd with that *boundleſs Superfluity*, *Vanity*, *Pomp and Show*. It was now alſo that *Galen*, tho' a *Greek* (then in *Rome*) introduced that infinite Variety of Medicines, that numberleſs Farrago of Compounds, ſo greatly ſince uſed and followed. Thus it was that Luxury, Show, and Superfluity, went hand

and

and hand, in Phyſick, as in Dreſs: Rather ſtill loſing, than gaining, any or the leaſt Ground amongſt that *idle, extravagant, ambitious, and ſo highly luxurious People.* From henceforward then, or upon the entire and total Deſtruction of this Empire, as well as the utter Ruin of that of the *Greeks*, this Profeſſion accordingly took its flight, or next travell'd amongſt the *Arabs* and *Africans.* Here it was again new re-modell'd, and afreſh *vamp'd up*, and thus thrown into a very different Dreſs from any of the foregoing. The Habits of that Nation being, according to their own particular Cuſtoms, Humours, Religion, or Conveniencies, *&c.* Thus theſe People reſumed again the *Beards* with the *Turbans*, as well as different Habits, greatly variegated, and of gay Colours, as the Reds, Greens, *&c.* And here *precious colour'd Stones* became greatly faſhionable likewiſe, as well as that the higheſt *Superſtition* was ſo, in Matters of Religion, and that of the Cabaliſtick, and magical Art. It was now alſo, that † *Chymiſtry* was introduced with all its *myſtical* and *whimſical*

† *Thus at firſt ſimple Medicines were the faſhion, after which it came to the* Galenics; *now Chymiſtry was all in vogue, ſo Alkalies are one time much in faſhion, another time 'tis Acids. Antimony was formerly in great uſe, now it is in little uſe. Thus Bleeding is greatly in vogue at certain times, or with ſome, whilſt others diſapprove thereof. So ſometimes the hot Regimen is the faſhion, and at another time the cold. Some depend on Syſtems, ſome on Mathematicks, whilſt others depend only on Obſervation, probably the ſafeſt to be relied on. Sometimes Simplicity and Truth is the faſhion, as Falſhood, Ornament or Show is in times of Luxury and Iniquity.*

ſical Doctrine, and Notions, ſo uſual and particularly at that time adapted thereto. A Profeſſion generally judged to be entirely new, eſpecially as to its great Uſe and Application this way. Since not known (from what we can learn) either amongſt the *Greeks*, or *Romans*. It was now alſo, that the Sugar'd Tribe, ſo very pompouſly appear'd; and were added to the foreſaid many various *Galenic Compounds*; ſuch were their *Confections*, *Conſerves*, *Syrups*, &c. And thus Phyſick was in ſuch manner likewiſe alter'd, according to the *Taſte*, *Faſhion*, *Time* and *Place*, of that rough Nation. And now it was (as before obſerved) that *colour'd precious Stones* became in that great uſe amongſt them for *Dreſs and Ornament*, and ſo they were in the like manner introduced, and uſed, in the *medicinal way*. And as great *Superſtition* (as likewiſe has been ſaid) was the *Faſhion* of theſe Times, ſo it was even alſo introduced into this Profeſſion, for the Cure of many Maladies: whether by that of *Conjurations*, or certain odd Words with various ſtrange Forms, or Trifles, as well as by many different Forms of *Amulets*, with ſome *conjuring Inſcription on them*, &c. Thus ſeveral hundreds of Years after the *Decay*, *Diviſion*, or *Downfall* of that *Monarchy*, this Profeſſion return'd back into *Italy*, *Spain*, and *France*, and to theſe our northern Parts. 'Twas then that it was again re-modell'd, changing likewiſe its Lan-

guage, as well as its Religion; that is, inſtead of the *Arabian Tongue* and the *Mahumetan Religion*, it took to the *Latin* Language, and Popiſh Forms, thus receiving, entirely, and blindly ſubmitting itſelf to be transform'd, remodell'd, approved, and the Practitioners thereof dignified with Honours, *Titles*, &c. as the ſovereign Pontiff was pleaſed to determine, or approve. And thus it was that the *Latin* in particular, as well as the *Greek*, *Logick*, *Philoſophy*, and *Metaphyſicks*, were by this great and univerſal *Father of the Church*, judged abſolutely neceſſary to be learn'd by every *Eccleſiaſtic*, as well as all ſuch who could be thought to have any uſe for *Letters*, or in a *ſtudious way*; who accordingly were order'd to be coop'd up in *publick Schools*, (founded or approved by the ſaid *Roman* See) thus to be properly qualified with this kind of *modiſh Education*. And ſo it was in like manner concluded and determin'd, that Phyſick alſo required this ſort of faſhionable Learning as much as any, to wit, as either that of the *Church* or *the Law*. It was now that thus the foreign, or dead Languages became the Faſhion, or Mode, for all Phyſicians ſo to be furniſh'd therewith; particularly that of the *Latin* and *Greek*. It was ſome time thereafter that the great Formality of *preſcribing*, and that in the moſt *pompous manner*, was introduced, and ever ſince ſo greatly followed. But now (I doubt) it may be alledged, tho' I may here have ſaid ſomething to make

good

good ſo much of our foreſaid *Title*, yet that the principal Difficulty ſtill remains ſo alſo to make out that Phyſick changes its *Figure*, *Form*, and *Faſhion*, even as *Dancing*, &c. we ſhall then obſerve that amongſt the *Ancients* Dancing was conſidered with them in a quite different light, to what it is at preſent amongſt us. *Socrates* regarded dancing amongſt the ſerious Diſcipline of his time, more eſpecially as to Health: and ſo is ſaid to have learn'd it in his old Age. *Theſeus* is by ſome thought to have been the firſt Inſtitutor thereof (after his killing of the Minotaur) in Dances perform'd before the Altar of *Apollo*, in the *Iſle of Delos*. That it was in high Perfection amongſt the Ancients, is eaſy to be gathered from great variety of the Writers of that time. The *Lacedemonians* were ſaid to have been the firſt who built the *Gymnaſia*, or *Paleſtræ*; which was however ſoon follow'd by the reſt of *Greece* and *Italy*. Theſe were publick Buildings extremely large and ſpacious, with long Porticoes, and proper places to run, walk, or exerciſe under a Roof, being many Buildings join'd, ſufficient to contain many thouſands of People all together: and that without the leaſt Diſturbance or Interruption to one another. Thoſe for Exerciſe had their particular Maſters, named *Gymnaſtæ*, and the Servants that were under them were call'd *Pædotribæ*. All ſorts of Exerciſes were uſed there, as well as Dancing. The Σφαιριςηριον or Sphæriſterion,

riſterion, was a *Dance* of a ſphærical Movement, accompanied with toſſing, and catching of Balls. The Ancients had many different kinds of Dances, that of the religious or ſacred, the warlike or military, as that of leaping and jumping in Armour, called by them the *Pyrrick*. There was alſo the *civil* and that of *Love*, or ſome of theſe mixt, *&c.* *Herodicus*, Maſter of the *great Hippocrates*, is ſaid to have been the firſt Inventor of the *Gymnaſtick Phyſick*, or Exerciſe, who being then Maſter of an *Academy*, obſerved the Youth thus to become more healthful, by ſuch their Exerciſes there, as well as much contributing to prolong his own Life thereby: tho' at the ſame time he is ſaid then to have had an incurable Malady upon him. Some of the Ancients in thoſe Days are likewiſe reported to have cured moſt of their Maladies by *Muſick* and *Dancing*. *Galen* mentions *Æſculapius*, for curing the Diſorders of the Mind this way; as the *Phrygians* did all manner of *Pains* thereby. *Apollonius* ſpeaks of its Uſe in *Epilepſies*, and the Diſtractions of the Mind. *Thales* of *Crete* is thus ſaid to have cured the *Lacedemonians* of their *Peſtilence*; and *Democrates* taught it as a Cure for moſt Diſtempers. *Pythagoras* (as *Jamblichus* relates) uſed it in the Cure of *venomous Bites*, as well as in other Maladies. *Hieronymus Mercurialis* particularly deſcribes the healthful Uſes of the *Dances*, as well as the other Exerciſes of the Ancients.

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The *Cubiſtick* or tumbling Dance, he recommends for the ſtrengthening of the Arms and Thighs, though probably not ſo adviſable for the *Back* or *Bowels*, *Head*, &c. *Aretæus* likewiſe adviſes much *Geſticulation*, or various Motions for various Maladies; as *Chironomia* or moving of the Arms and Hands, with Boxing, for *Vertigo*, &c. The *Ægyptians*, *Grecians*, and *Romans*, ſtill uſed Dancing in their ſacred and religious Rites and Ceremonies. *Orpheus* and *Muſeus* affirm'd, that *no Perſon could be initiated into holy Myſteries without Muſick and Dancing*. Neither was there indeed any thing tranſacted in *Delos* without it. The Prieſts ('tis ſaid inſtructed by *Rhea*) danced with *Shields*, *Swords*, and *Armour*, in warlike and furious Poſtures, being call'd *Corybantes*. And thus the *Ægyptians* and *Scythians* in Dances adored the *Sun*; as the *Indians* (probably from them) do even at this day. So the *Romans* had their *Salii* or dancing Prieſts, whoſe Office it was to *celebrate* the Rites of *Mars*, perform'd in warlike Habits, thus praiſing the *tutelar God* of Battle with *Muſick* and *Dancing*. The Vow of *Tullus Hoſtilius* (which he made in Battle with the *Sabines*) was to inſtitute twelve more of the dancing Prieſts, as the moſt agreeable Offering he thought he could make them. Many other different Dances were inſtituted on various occaſions, as thoſe in honour of *Apollo*, *Minerva*, and *Diana*; ſuch were the *Pythian* and *Olympick Games*,

Games, as well as thoſe in honour of *Neptune* the *Charities* and *Graces*. So in like manner the *Ludæ Magalenſes* to the *Mother of the Gods*, and the *Bacchanalia* or Feaſts of *Bacchus*, in honour of him. The *Palilia* to *Pales* the *Goddeſs of Shepherds*, to preſerve their Cattle from Diſeaſes, Wolves, *&c.* by dancing round Heaps of Straw call'd *Palea*. Thus then after the total Diſſolution of the *Roman* Empire, *Phyſick* (as has been obſerved) travelled next into *Arabia* and *Africa*, where it again took a *different Shape*; or was there afreſh *re-model'd*, as well as *Dancing*, according to the *Cuſtom*, *Whim*, and *Fancy* of that rougher Nation, who danced with their *Pipe* and *Tambour*, &c. Thus Dancing, which was arrived to the higheſt Perfection amongſt the Ancients, did finally like other ſublunary things fall again into Decay, upon the Deſtruction or Downfall of thoſe People. And now the *French* 'tis true have of late Years introduced ſome trifling inſignificant *Dances*, ſuch as thoſe of *Love* and *Gallantry*, or altogether *laſcivious*, otherwiſe of no real Significancy or Meaning; ſo that there hardly ſeems to be any thing of that true Knowledge and Art to be remaining amongſt us, which was ſo well known to the Ancients, entire Hiſtories being expreſs'd with them, by Signs, and Dances. And thus it was that Phyſick itſelf did in like manner alſo degenerate into *mere Forms*, *vain Grimace and Show*, rather than into any *Realities*, or that of the

true

true Knowledge and Improvement of this Profeſſion. It will then (probably) ſufficiently appear, from what has before been advanced in our foreſaid *Title*, That *Phyſick* (as uſed) *is a mere Jeſt*, a *Whim*, an *Humour*, a *Fancy*, a downright *Faſhion*, even as much as *Dreſs* or *Dancing*.

But now ſince we have here hinted at the many new Forms and Faſhions, thus brought in amongſt the Moderns (particularly thoſe latter mentioned) which were introduced by the Power of the *Roman* Pontiff, to wit, the faſhionable Education of the Times, accompanied with the pompous Title of the Degree of *Doctor*, &c. I ſhall then at preſent content myſelf by recommending to my Reader, the *following Letter*, more fully treating of that Subject in particular. And now I cannot at the ſame time forbear very heartily ſmiling, when I obſerve and conſider the extraordinary rout, noiſe, and buſtle, which is made by that notable *Female Mrs. Stevens*, (with her ſo greatly celebrated *Noſtrum*) nay, that even Doctors and ſome of the moſt *noted Surgeons* highly admire, praiſe, covet, and follow her, for this her wonderful Knowledge: yea, that ſhe is by their aſſiſtance even greatly taken notice of and rewarded by the *Publick*. Now if ſo it be then that ſhe knows, and does more than even the Doctors, *&c.* why do they not give her that Degree alſo? More eſpecially, ſince ſhe will not be the firſt Female who has had it. And ſhould ſhe arrive to be Preſident

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of the C—— ſhe might not poſſibly do much leſs good than ſome have.

Yet am I in a Dream? Or ſhall I as yet truſt to my Senſes, either Eyes or Ears? And are there as yet on Earth ſuch regular Pretenders in Phyſick, who follow and puff up the mighty Feats of this ſimple Female? Yes truly there are, even ſuch knowing *Scioli*: nay, who have alſo gain'd ſome Credit with the more unthinking and unknowing part of Mankind. Neither do I incline to aſſert it to be from any private or intereſted Views in them. But is it even yet poſſible, and will Futurity ever credit it, that there are or were in theſe our Times, ſuch who pretend to, or have received their Doctor's Degrees, ſuch as a *H—ly*, *Sh*—— or a *S——s*, &c. that ſo adore, follow, extol, and recommend this moſt notable Woman with her non-ſuch Medicine. Or are there even as yet of our moſt noted Chirurgeons of our Hoſpitals, the ſo renown'd *Lithotomiſts*, (and who ſo highly value themſelves on their great Improvements) the never-to-be-forgotten *Ornaments of the Profeſſion Ch—n* and *Sh—p*, together with *H—ns*, who all together, as well as the former, even humbly ſubmit to play the Journeymen, Aſſiſtants, and Teſtimonies or Vouchers to this ſo wonder-working Female, and all without the leaſt View of any private Intereſt, as it is well known that *Ornaments* of the Profeſſion always do. And thus theſe excellent

excellent Proceedings ought ever to be recorded to all future Ages (for the Benefit of Poſterity) with that admirable Operation of the Drum of the Ear. But it would, I doubt, ſeem ſomewhat likely (if not to appear over-plain) that theſe *Scioli* (poſſibly beſides other weighty reaſons) may be in hopes of attaining to, or of learning from this ſo ſcientific Female, a much eaſier Method of relieving Mankind from the Stone, than that hitherto practiſed, and ſo particularly, and ſo very ſucceſsfully perform'd by thoſe noted and moſt celebrated *Ornaments of Surgery in general*, and of *Lithotomy* in particular. And that they would now ſeem ſhrewdly to ſuſpect there will be little or no further occaſion for them in their former operative way, though always ſo wonderfully ſucceſsful. And ſhall we as yet believe that the Publick appear ſeemingly inclinable to indulge the Fair Sex, by demanding only to hear thoſe of her ſide, without deſiring the Information, ſummoning or enquiring (at the ſame time) of thoſe of the other ſide, and the reaſonable Objections to be made by ſuch, or who might perhaps too plainly ſhew the Folly of the trifling Tittle-tattle, laid before them by theſe buſy forward *Scioli*, with all their pretended Demonſtrations. But I ſhall refer (at preſent) my further Thoughts on this Head, and proceed as hinted on the Letter ſpoken on the Degree of Doctor: which Dignity one might be ready to imagine

when ſo beſtowed as what we have been mentioning, might be apt to induce ſome of real Knowledge to neglect it, if not to deſpiſe ſuch trifling Doings: or, in a word, ſcarce to think it worthy the Acceptance.

A

LETTER, &c.

SIR,

SINCE charged with Singularity of Opinion, in relation to the Degrees of DOCTOR (more particularly in *Phyſick*) and that you deſired me more fully to explain my ſelf on this Head; you will by this I here write you, better judge of the Reaſonableneſs of what I advance.

I am not inſenſible of the daring Boldneſs of broaching ſuch Opinions, and of the vaſt Crowd of Criticks, Hornets, *&c.* I muſt naturally expect to attack me on this Singularity of Thoughts; yet, as Men who have Souls, dare to ſtart out of the common Tract, more eſpecially to follow Truth, though ever ſo ſimply array'd; ſo my Endeavours have always been to keep as near and cloſe to that as poſſible, let the Conſequences be what they would. Now whether by the Aſſailants

called ignorant, unlearned, undignified, or wanting Capacity, &c.

Facta eſt Alea, valet quantum valere poteſt.

Before *Hippocrates*'s Time, there appears not to have been a ſufficient Degree of Application and Obſervation, either in *Phyſick* or *Surgery*; ſo that in his Time it ſeems to have been brought to the higheſt Degree of Knowledge: Nor do we know, or will it, I believe, be advanced, that we have had any one Perſon who has ever yet arrived to his Degree of Knowledge ſince his Time (all, or moſt, ever ſince, that is good, being taken from him.) Though I cannot ſee why we might not as much improve; as he did, on thoſe before him, and conſequently even ſurpaſs him in Knowledge; when ſuch naturally ſagacious Men are to be found (of which all Ages, I doubt not, have produced ſome) and who, applying themſelves in this Profeſſion, ſtrictly following plain Truth only, as he did, might conſequently ſucceed as well: Yet, how difficult this muſt be, in a Time or Place of Luxury and Corruption, ſo contrary to the common Cuſtoms of ſuch Times; or how little any ſuch Men would be minded, I muſt leave you to judge.

If Formalities, inſtead of Realities, have been the principal Things improved or mind-

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ed ever ſince, to wit, this two thouſand Years, What great Matters then have we to brag of? or, Where are our great Advancements, as to the Realities of Cures? It may, perhaps, be advanced, that we have made ſome Improvements in the Anatomical Way: Now, even admitting this, Can we prove that it has advanced us one Jot further towards a Cure in *Phyſick*, or even that of *Surgery*? Nay, I may, perhaps, without great Hazard, venture to add, or even to perform any one Operation better than in his Time, it being a Thing well known to Anatomiſts, that the Veſſels, *&c.* from the Wantoneſs of Nature, keep not always the ſame Situation: Thus in ſome Bodies, there are only found one pyramidal Muſcle (in Place of two) and in others none. The Advancements then that we have made, may poſſibly be as much Matter of Curioſity and Speculation, as that of being greatly Uſeful as to Practice. But as this ſeems to lead me into another Field, to wit, that of the Nature of Practice in this Art; I ſhall, at preſent, chooſe to refer that to another Opportunity, and keep here to the Subject propoſed.

There was not any ſuch Cuſtom as that of Degrees of *Doctor* in thoſe Days; nor for, at leaſt, twelve hundred Years thereafter; or, perhaps, even ſo long after *Galen*; though ſo great an Improver of Words and Formalities. *Hippocrates* made himſelf well known in this

Art,

Art, and wanted no ſuch Formalities; but received the univerſal Voice with divine Honours, &c. The Word *Doctor*, amongſt the *Romans* themſelves, was no otherwiſe known or underſtood, than as a Teacher of their Language; that is, in more plain *Engliſh*, a School-maſter; *Medicus* being the only Name known for a *Phyſician*, till after the Deſtruction of the *Roman* Empire.

'Twas then the Biſhops of *Rome*, the Papal Authority, begun more particularly to ſhew it ſelf, by the great Conceſſions given from *Charlemain*, to *Leo* the Third, in the eighth Century; ſtill increaſed by ſucceeding Emperors and Princes. 'Twas then the See of *Rome* ſo advanced their vaſt Authority, and ſuch large Pretenſions; particularly in every Thing which had the leaſt Regard to Letters. Schools in common Uſe in the *Roman* Time, for the Teaching of the *Roman* Language, ſo neceſſary in thoſe Countries they had ſubjected (for the better Underſtanding of their Laws, &c.) were, by the foreſaid Authority, brought into a preſcribed Method, and thus turned into Seminaries, Colleges, and Univerſities, where the Metaphyſicks, and Philoſophy of thoſe Times were taught (*viz.* the *Ariſtotelian*) or ſome Cobweb Chimerical Notions, the Product of puzzling unexperienced Brains (without cultivating and judging from natural Experiments) thus idly preſuming to explain by hard

hard Words, the hidden Laws of Nature, and firſt Laws of Motion, *&c.* To this was added, their Logic, or approved Method of Reaſoning: Which Liberty of Foundations, or at leaſt, Confirmations, were thus, at firſt, granted from *Rome* (and the Example followed by latter Princes;) the Maſters of ſuch Schools or Colleges, *&c.* being, in general, Monks or Eccleſiaſticks, were only to teach ſuch Doctrine as was approved of, as well as that themſelves were to be approved of, and under the Juriſdiction of the See of *Rome.* The methodical preſcribed Forms of Living, Praying, Cælebacy in Fellowſhips, their ſingular Dreſſes, Names of Colleges, together with the common Sloath, Riches, or Fat and Formality of theſe Times, and Cuſtoms, ſeem, as yet, plainly to appear in our own two great Univerſities. Nor was this Power and Honour only; but likewiſe proved greatly profitable to the *Roman* Pontiff.

That Divinity ſhould be taught there, and thus made proper Seminaries for Divines, approving and granting them all Sorts of Honours, Degrees, *&c.* need not ſeem ſtrange: Nor need it appear ſo very Wonderful, if their Chriſtian Religion was, in ſome Meaſure, blended with ſome Ceremonies or Cuſtoms (at leaſt) of the ancient *Romans*; which might, in ſome Meaſure, favour of ſuch Cuſtoms, Ceremonies, or Opinions, interwoven, and introduced into all the Learning, Laws and

Cuſtoms of the ancient *Romans*; any more than as all Religions whatſoever have ſtill been, more or leſs, tainted with thoſe (as well as that of the Nations) they deſcend from, or border upon. Now if the ſame Eccleſiaſtical or Papal Power, ſhould even alſo pretend to Authoriſe, Tutor, Approve, and conſequently Dignify, or give Degrees alſo to ſuch as ſtudied the *Roman*, or other Laws of each Country, intermix'd with the *Roman*; or even if more or leſs blended with Gothic, Feudetary, or Municipal Laws; eſpecially having ſome Mixture of Canon or Eccleſiaſtical Law, ſtill, in ſome Meaſure, interfering, or ſome way thus made dependent on this ſaid Juriſdiction, or ſo pretended to, need not ſeem greatly ſtrange to us. But, in the Name of Wonder, and the higheſt Admiration! how *Medicine*, or *Phyſick*, ſhould alſo be here included into theſe Seminaries, or Colleges (Hoſpitals, ſurely, being much the more proper place for ſuch, and hardly known to the former) is a Thing I cannot ſo well comprehend; unleſs it were, as the Story is told, That in thoſe, or ſome ſuch illiterate Monkiſh Times, *None ſhould be made Biſhops but ſuch as could read.* So poſſibly, it might then alſo be thought Neceſſary, by the foreſaid Authority, that thoſe likewiſe applying to *Medicine*, ſhould not only be able to read, but alſo to learn the *Roman* Tongue (the *Greek* being but little, or not uſed,

uſed, or known there, till lately) together with the Doctrine, Philoſophy, and Logick of thoſe times. There was, indeed, ſomething further thought Neceſſary, as the having Maſters for that End, to read ſome publick Lectures on *Medicine*, &c. But how far ſucceeding Ages advanced in real Knowledge in this Art, by ſuch Method, is what I will not (at leaſt, here) pretend to determine, but rather chooſe to refer ſuch Thoughts to another Opportunity, ſhould I find it neceſſary to broach my Sentiments on the Nature of Practice, *&c.* Yet this I will, at preſent, venture to ſay, that *Hippocrates* knew nothing of this Sort of Education, or of the *Galenic* or *Chymic* Medicines, introduced in after Ages: And, as to *Surgery*, the moſt certain Part of Knowledge of the Profeſſion, that was entirely neglected, particularly as to the Practice, ſo as to be in a very low State, if not in a Manner quite loſt for, at leaſt, fifteen hundred Years. It was however not only thus, I ſay, that the Papal Authority tranſmitted their Honours, Degrees, Diplomas, *&c.* but this Authority (by Diplomas or Licenſes, *&c.*) was even delegated to their Archbiſhops: Nay, even every Biſhop had the like Authority granted them in their particular Dioceſe, who, I doubt not, could read: But what Judges they were of thoſe duly qualified for the Cure of human Bodies, I leave you to conſider.

But, methinks, the Clergy may freely enough allow themſelves beholden to the See of *Rome* for the great Power and Authority they are arrived at, their Honours, Dignities, *&c.*

And thus even when Kings, Princes, or Subjects, followed the Pontifical Example of founding of Colleges, yet ſtill it behoved them to be confirmed by the Conſent and Approbation of this Sovereign Pontiff; who granted his Briefs, or Bulls accordingly; as alſo reap'd the Profits of ſuch Foundations, Maſters, Scholars, *&c.* by the *Peter's Pence*, or yearly Money paid him from thence; beſides the great Power, Authority and Honour, he acquired thereby until the Reformation. But it had been well, methinks, for *Phyſick*, had he no way meddled therewith; but entirely confined his Seminaries and Favours to his Divines properly (or if the Lawyers pleaſe, he might even have them alſo.) Thus, after the Reformation, I ſay, Kings and Princes likewiſe followed this ſaid Example made them; founding Colleges on the like Plans; as alſo making Doctors of *Phyſick* by Mandate, or the Chancellor doing it by Recommendation, *&c.* Yet, whether this (by Mandate from the Prince) was done before the Reformation, may be a Queſtion? or whether it has ſince been practiſed, as being Head of the Church, or, properly, as Sovereign of the Realm,

Realm, is what I cannot pretend to decide, or of their Comprehenſions in theſe Affairs: But it is well known, that the *Roman* Pontiffs have not only taken upon them to give Titles to Emperors, Kings, *&c.* but even to degrade them, take their Crowns, *&c.* as Witneſs King *John*, with others, when diſobedient to the ſaid Pontiffs.

From theſe like Examples, and theſe latter Times, it was (poſſibly alſo, by particular Favour) that the Profeſſion were incorporated into diſtinct Bodies, with Grants and Charters in their Favour; 'twas now alſo that Parliaments thought proper to enter into the deciſion of this Knowledge (eſpecially with us) granting Powers accordingly; yet, what great Advantages have been reap'd from ſuch like Methods, I muſt leave them to judge; or what Care any ſuch incorporated Bodies have taken, as to the Knowledge of thoſe they admit, ſo they get the Pence, is ſufficienly known; but certain it is there was no ſuch Thing till of later Years. *Hippocrates* made himſelf ſufficiently known, eſteemed, and honoured in his Time (as all Men, truly knowing, no Doubt, may.) Inferiors or Ignorants, will die away of themſelves, when not attempted to be oppreſſed, reſtricted, or minded; and will only ſerve to give more Luſtre to thoſe truly knowing; which ſtill, ſooner or later, appears; tho' the Ignorant, or Unthinking, are often dazzled

with the first Eclat, or Show, till they have sufficiently bought their Experience. In *China* it is still so as formerly. It is not judged necessary to meddle with any one as a *Physician*, no more than with any Man's Cook; for if either, or any Man, poisons or plainly does Mischief, he is accordingly liable to be called to Account, and punish'd for it by Law; and so, no Doubt, all ought to be, whether of incorporate Bodies, or otherwise.

The Custom, or Sanction of giving Degrees, Honours, or Authority, to such as do not deserve them, must surely do more harm than good; and so also of those that have the Authority and Power of granting and giving Degrees, Licentiating, *&c.* who often know as little, or nothing material in this Profession. Now how much Good then this does to Mankind, or what Honour, Men truly Knowing, do acquire by receiving those Forms from such, is what I leave you to judge of.

Nor can I see why, in *Physick*, as well as in Law, there should not be Chamber-Council; or, as of old, amongst the *Romans*, who had it from the *Greeks*, that is, the *Juris Consultus*; thus giving the Advice, or first general Opinion, with the Method to be followed by the Practitioners; rather than to follow, or, at least, closely to be ty'd down to Practice, or common Attendance, themselves;

ſelves; which they may be ſuppoſed ſufficiently to have ſeen, or run through, in the former Part of Life. Such ſurely as judge themſelves capable, might put themſelves on that Foot; yet, probably, there may be fear of venturing to loſe their Practice; (if ſo, they may go on and keep to that) yet I cannot imagine, if prudently managed, they would, or ought to be leſs Valuable in Conſideration of Intereſt, if truly knowing: Beſides their being capable of doing univerſal Good, by extending their ſuperior Knowledge and Method to all Mankind; ſince otherwiſe the moſt Knowing, who cloſely attends Practice his whole Time, ſhall be principally, or entirely taken up with cloſely attending, ſome twenty, or thirty, conſiderable Families, and that too in great Hurry, eſpecially if a much greater Number: So that the reſt of Mankind, conſequently, are left to be help'd as they beſt can, or to ſuffer and periſh for want of the Advice of the moſt Able. For if there be any Preference, or any Difference, as to greater Truth and Knowledge in this Profeſſion, it is then unqueſtionable, that the true Knowledge of the Malady, the firſt ſetting out well, is the Principal; ſince the Cure is much more rarely wanting when we once know the Diſtemper; it being the want of a thorough and ſufficient Knowledge in that, which occaſions that infinity of Errors, which Practitioners, in general,

are

are ſo liable to: Nor have ſuch Practitioners (ſpoke of) a ſufficient Time to think, and duly to digeſt, conſider thoroughly, to weigh, and juſtly to examine a Caſe, even when ſuppoſed to be ſufficiently capable; but if otherwiſe, that they are alſo wanting Capacity, in ſuch Caſe we can only leave the poor Patient to the Prayers of the Faithful.

Whereas in ſuch, or the like Caſe (I ſay) by the Method aforeſaid, of determining and directing, whether by writing, or otherwiſe, this Perſon's Judgment and Capacity would accordingly be obſerved or diſcovered by the Practitioner, as well as the Patient; and ſo, on the other hand, ſuch a Perſon would be moſt able, and ſoon diſcover who were the moſt capable of practiſing well, and making the moſt juſt Obſervations; and thus, on very extraordinary Occaſions, Alterations, or Changes, when greatly difficulted, they might ſtill have Recourſe to conſult the former (a good Practitioner, ſtill readily knowing the general and common Changes, *&c.*) Thus the Practitioner would, in Time, come to be appriſed of the whole Method of judging of the foreſaid judicious *Phyſician*; and ſuch his Knowledge conſequently become univerſal; and, in reality, the Patients, with their Caſes, with more certitude, more perfectly, and effectually taken Care of, than in the common confuſed and hurrying Way, ſo often without due Conſideration or Examination;

mination; and ſurely muſt ſtill be much worſe, if any room to ſuppoſe him alſo a blundering Practitioner. 'Tis true, indeed, that the greater Part of moſt Caſes, are cured by kind Nature, in ſpight of all the bad Practice, or repeated Errors of ſuch; but it is in the intricate, difficult, and more dangerous Caſes, that the extraordinary Knowledge is diſcover'd; or otherwiſe, by the Ignorance and Blunders of the Practitioner, that the Patient, once for all, pays the Whole: But I know not whether ſome may not be ready to object to having either Truth or real Knowledge too plainly diſcovered; thoſe however, who truly ſeek the Good of Mankind, as well as their own, will not.

Such Method, I ſay, of Writing, Reaſoning, or Directing of Caſes, would be a much more effectual Way of diſcovering Knowledge, than by the common Forms of Diſputation in Schools, or by *Theſis*, &c. ſo often borrowed, or principally made by others; the former being the trueſt Specimens of real Knowledge and juſt Obſervation, founded on immediate Practice, as they do immediately appear before us; ſince all Caſes, probably, are more or leſs differing one from another, and conſequently to be judged of accordingly: And therefore the general Method laid down, whether in Fevers, Smoll-pox, *&c.* can be of little or no Uſe, there being no ſuch Thing as any Certainty of *Criſis*, ſo com-

monly laid down; ſince varying according to Sex, Age, Strength, or particular Nature of the Conſtitution, Variation by Accidents, known or unknown, as Heat or Cold, the Seaſon or Change of Weather, Aliment, *&c.*

The great Benefit which Divinity or Law may have reap'd from the vaſt Variety and Multiplicity of common Forms, I muſt leave to others to decide: But I will venture to ſay, that Multiplicity, with the idle Shew, and pompous Forms in *Phyſick*, have, in reality, eat up the whole Subſtance.

Hippocrates was greatly knowing in all the Maladies, Diſeaſes, or Misfortunes, incident to the Solids or Fluids of Human Bodies, practiſing *Surgery*, with all its Operations; yet I am ſcarce of Opinion, that he himſelf practiſed that to the laſt, which, methinks, cannot well be ſuppoſed; or that it was poſſible for him to have attended that with his Multiplicity of Phyſical Practice; and therefore it ſeems probable, that he left the Chirurgical Part more particularly to be practiſed by his Sons or Diſciples, they, probably, ſtill conſulting him; all which might be, more eſpecially, in his latter Time. After him, both *Phyſick* and *Surgery* appear to have been upon the Decline; ſince its Profeſſors left Truth, and ſtrict Obſervation, following Chimerical Syſtems, *&c.* So even in *Greece*, where this Art was yet more eſpecially cultivated

tivated than elſewhere, it afterwards viſibly dwindled; nor any Authors worth the Notice, beſides a few of this ſaid Nation; yet even theſe, with all ſince his Time, ſeem to have been but mere Compilers from him, or from ſuch as had compiled from him.

As to the *Romans*, they hardly had any ſuch Profeſſion amongſt them, or were ſcarce acquainted with it, till after the rich Spoils of *Aſia* and *Africa*, that Luxury and Sloath were got amongſt them: Thus as Luxury, Sloath, Corruption, Inſincerity, and Chimerical Philoſophy increaſed; thus flying from original Plainneſs, and Truth (ſo as obſerved) this Profeſſion dwindled into infinity of confuſed Mixtures and mere Forms. *Hippocrates*'s Time being towards that of the *Peloponeſian* War, appears to have been the critical Time of the greateſt Power, with ſufficient Opulence of the *Greek* Republicks, though not yet arrived to that Height of Luxury and Corruption as thereafter. It was then that *Hippocrates*, by his great Integrity, and ſtrict Search after Truth, raiſed the Knowledge of his Profeſſion to that Height: But as theſe People thereafter, by Degrees, fell into Corruption, as from the Time of *Philip* of *Macedon*, to that of *Mithridates*; ſo Truth, no longer ſought after, this Knowledge alſo became corrupted; and, as we have ſaid, ſhrunk into mere Forms. As to the *Romans*, they appear to have known very little of it,

before the Time of *Mithridates*, *Pompey*, or *Julius Cæsar*. It was about the Time of *Mithridates*, that *Asclepiades* left *Greece* (being of *Bythinia*) and came to *Rome*, where he at first taught Rhetorick; but not finding his Account in that, he undertook the Study and Practice of Physick; more particularly practising that of Bathing, inventing hanging Beds with such Baths; together with Abstinence, Friction and Exercise. 'Tis true, indeed, *Areagathus* was at *Rome* about one hundred Years before him; but his principal Practice being by Cutting and Burning, he was said to have been banish'd from that City. In the Time of *Augustus*, commonly reckon'd the most polite Age, and he the great Incourager of Arts and Sciences, the chief Physician we then hear of in *Rome*, at that Time, was *Antonius Musa*, noted for his Recovery of the said Emperor from an Indisposition, by advising him to the Cold-Bath; and for which he was highly gratified, being honour'd with the Liberty of wearing the *Bulla Aurea*, as well as all the rest of the Profession, for his Sake: Nay, so high did the Humour run at that Time, for this Cure, that the Senate even also thought fit to erect a Statue in Brass (to his Honour) placed by the Side of *Æsculapius*, though, probably, likewise by way of Compliment to *Augustus*. We are nevertheless told, by the same Historian (*Suetonius*) that, by the

like Advice, which he gave to *Marcellus* (Nephew, and adopted Son of the ſaid Emperor) this Youth thus made his final Exit; ſo ill ſeems he to have known how to diſtinguiſh. 'Tis true, indeed, that *Livia* has been charged, or ſuſpected, by ſome, on this Occaſion, to have prompted *Muſa* thereto; though there appears not the leaſt juſt Ground for it; ſince he could not promiſe upon any ſuch certain Effect, no more than on the good Effects: Nor can we imagine *Livia* to have been ſo weak, as to diſcover her ſelf upon ſuch an Uncertainty, even ſuppoſing *Muſa* to have been ſo baſe to his generous Maſter, and to his Prince, with his own Loſs of Credit, Hazard, *&c.* beſides that, we very well know, that it was his common and principal Practice; having alſo recommended the ſame to his Friend *Horace* (as that Poet himſelf obſerves;) nor do we, indeed, hear much of his other Knowledge: What elſe we know of him, being of no great Moment, or Conſequence. And, indeed, from this Time forward, Baths appear to have been in great Uſe at *Rome*, both for Health and Pleaſure. But, before I leave this polite Reign, I muſt beg Leave to obſerve, that it is not a little ſurprizing, that the moſt certain Branch of this Profeſſion, to wit, that of *Surgery*, appears then hardly to have been known, or minded; nor do we know, or hear, of any noted Practitioner

in this Way, at that Time; which is greatly amazing, conſidering then the Blood-ſhed, Wars, Gladiators, Publick Games, *&c.*

In the Reign of *Tiberius*, we do not hear of any Improvements in *Phyſick* or *Surgery*; but that one *Charicles*, a *Greek*, was conſulted, in Relation to the ſaid Emperor, ſeemingly by thoſe about him, rather than by himſelf; who neither received any Medicine, or Direction, from that Phyſician: For this ſhrewd Prince, beſides his very low Opinion of their Knowledge in that Art, as well as his natural Jealouſy and Suſpicion, did not think fit to uſe any; ſaying, that a Man, after thirty Years of Age, ought to be aſhamed to let a Phyſician feel his Pulſe; yet *Plutarch* writes it ſixty Years; though, 'its certain, that *Tiberius* made no Uſe of any after thirty: Yet, as *Pliny* obſerves, he nevertheleſs allow'd very large Salaries to thoſe he had appointed as his Phyſicians.

After this Time, we hardly find any Thing worth our Notice, either in *Phyſick* or *Surgery*, until the Time of *Marc. Aurelius*, in whoſe Time *Galen* lived. 'Tis true, that the principal, or only one (eſpecially *Roman* Author) worthy our Notice before that Time, amongſt the *Romans*, or even, at leaſt, till towards the fourth Century, that is, to the Time of the Emperor *Juſtinian*, was *Celſus*, a Philoſopher, and Diſciple

ciple of *Aſclepiades*; though we have not ſo much as any Certainty in what Reign he lived; nor is it any way probable he ever practiſed; but appears merely to have been a great Compiler, principally out of *Hippocrates*, &c. whom he names, *Omnis Medecinæ Parens*; ſuch as the Philoſophers and Writers of theſe Times were, as *Pliny*, &c. who, in general, pretended to ſome Knowledge in this Art, yet did not practiſe: And there are, indeed, ſeveral Things which *Celſus* writes, in relation to *Surgery* in particular, which ſufficiently ſhew him to have been no Practitioner himſelf. It is, however, likely he might have lived in the Reign of *Tiberius*, and had, no Doubt, deſerved the beſt, to have been that Prince's Phyſician (which he certainly was not) had he, I ſay, been a Practitioner. *Quintilian*, who mentions him, ſays of him, *Mediocris vir ingenii*; and, conſequently, did not conſider him as a great Genius in any Way; but rather, as we have obſerved, as a Compiler, *&c.* And thus he writ of Rhetorick, Poetry, Agriculture, and the whole Art of War, as well as of Phyſick; and yet we know not of his Practice in that Way, no more than in the other.

Dioſcorides alſo lived in the ſame Age, tho' he was, properly, a *Grecian*: Nor have we any Thing from him, as to Method of Practice, in this Profeſſion, but hath left us a

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Materia Medica, or Deſcription of Herbs, *&c.* with an infinity of Virtues aſcribed to them by him.

After this, for above an hundred Years, we have very little, or nothing, until the Time of *Galen*, towards the End of the ſecond Century, in the Reign of *Marc. Aurelius*; though *Galen* was alſo of *Pergamus* or *Greece*; yet even he alſo can only be conſider'd as a mere Compiler, Tranſlator, or tedious, verboſe Commentator on *Hippocrates*; whom, by his bewildring Philoſophy, he has rather confounded and ſpoiled, than amended; 'twas he that ſo much infeſted, and brought the Practice into ſo much Confuſion; he is ſaid to have writ two hundred Volumes on this Subject. He ſeems but little to have minded *Surgery* (nor hear we of its being much minded by any other in his Time) although he treats, 'tis true, of the Diſorders of the Bones, *&c.* It's ſaid (not however to his Credit) that he was ſo frighted on Occaſion of the Plague, which happen'd in *Rome* at that Time, that he left it on that Account; notwithſtanding his greatly valued Antidote he made, and ſo much uſed; that notable confuſed Compound, the *Theriac*. And though even valetudinary, and that he lived to a conſiderable Age; yet that ſeems more particularly to have been owing to the Strictneſs of his Diet, than to the Uſe of his Medicines.

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From henceforward, or ſoon after, *Phyſick*, as well as *Surgery*, ſeem to have left *Rome*; nor do we, indeed, any where hear of any ſuch Thing for near two hundred Years; during which Time, it ſeems to have been entirely loſt. It was during this Time, 'tis true, that Diviſions and Perſecutions were in *Rome*, and that the *Roman* Empire was now invaded and rent, ſo greatly infeſted by the *Goths*, &c. which travelling, hardy, half ſtarved Nation, ſeem to have had no Occaſion for the Medicinal Tribe, principally increaſed by Luxury, Sloath, and Irregularity; ſince Men do thus accordingly apply to the Study of Remedies, proper to cure the Dregs of thoſe Evils.

Towards the End then of the fourth Century, this Art appears again to have return'd to *Greece*, or *Conſtantinople*, in the Time of the Emperor *Juſtinian*; who not only order'd the Body of the *Roman* Law to be collected and digeſted, but even that alſo of *Phyſick*, in which *Oribaſius*, a Phyſician of that Time, was principally employ'd; though *Ætius* alſo writ about the ſame Time, and in the like Manner; they were however both *Greeks*, not *Romans*. *Oribaſius* is ſaid to have writ no leſs than ſeventy Volumes on this Subject, though moſt of them are loſt; yet they cannot well be conſider'd, but as mere Compilers, principally from *Ga-*

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len, &c. and *Tralian* and *P. Æginet* (about the ſame Time) moſtly Abridgers of them.

From henceforward the little Pretence of Knowledge which remain'd, together with moſt of the *Greek* Writings, were convey'd by the *Saracens* or *Arabians* into the *Mahometan* Empire, eſtabliſh'd about two hundred Years thereafter; though what we have that appears the moſt conſiderable amongſt them, was that of *Avicenna*, *Meſue*, *Averroes*, &c. who were about the tenth or eleventh Century; their Theory, and principal Method of Practice however, appears, in general, to be taken from the *Greeks*: 'Tis true, indeed, they added Chimiſtry (the Product of *Ægypt*, about the eleventh Century) but at the ſame Time neglected, or, in a great Meaſure, loſt the more certain and uſeful Knowledge in this Profeſſion, to wit, that of *Surgery*; it being very plain, that there were a Sufficiency of Remedies before this Time; ſince *Hippocrates* did certainly do more without it, than they could ever do with it; there being, before that, in all human Probability, a Sufficiency of plain Remedies for all Maladies, whether in the Vegitable, Mineral, or Animal Kingdoms, or even enough in any Country, to ſupply it ſelf; ſince Providence ſeems to have provided ſo for the Maladies common to each Climate, that there alſo their proper Remedies

dies do grow. 'Tis true, indeed, that the *Arabians* have made us acquainted with ſome good Simples; as the Rhubarb, the *Indian* Aromatic Spices, the Produce of *Aſia*, as well as thoſe alſo of the Countries they poſſeſſed; yet whilſt (I ſay) we ſo much employ our Time in ſtudying theſe, we readily neglect our own. But as they diſcover'd a few Simples to us, ſo they alſo confounded us with others; as the Uſe of precious Stones in Medicines, Gold, Silver, *&c.* and at the ſame Time, peſter'd us with that infinite Variety of Compounds, or Mixtures; ſuch as the Sugar'd Tribe, the Syrups, Juleps, Conſerves, Confections, Electuaries, *&c.* So that, in ſhort, they much more confounded us, than better'd us; and were, at beſt, but a practiſing Sort of Apothecary Chymiſts; they, indeed, diſcover'd the Small-pox, unknown to us before; yet left us but little the wiſer, as to the Cure. Nor were there any ſuch Things as Univerſities in Uſe amongſt them, or any Dignities of that Kind.

About this Time, or towards the twelfth Century, the Holy War being then carried on, it was thus thoſe *Arabians* were introduced to us from *Syria*; theſe were the only Books minded, and tranſlated from the *Arabic*, by the Monks, *&c.* who taught them in the Schools, till after the taking of *Conſtantinople*, in the Year 1453. that by Means of ſeveral *Greeks*, which came from thence,

into *Italy*, they alſo brought ſeveral Manuſcripts in their own Language, and firſt taught it there. After which, Printing followed; when, towards the End of this Century, or Beginning of the next, the Years 1526, to 8, *Aldus* then firſt printed *Dioſcorides*, *Hippocrates*, and *Galen*: Nor was the *Greek* Language hardly known, nor taught in the Schools, till about this Time; nor *Hippocrates* little minded, taught, or read, till after this Time. And thus alſo it was that theſe, as well as the former, were accordingly introduced into the Weſtern, and theſe more Northern Parts.

It was now, or before this Time, that Hoſpitals alſo came in Uſe, as well as that the general Chaos clear'd up a little, and that Mankind became ſomewhat more Inquiſitive into the Reality of Things, by Obſervation and Experiences. Thus *Surgery*, hitherto almoſt loſt, begun again to rear up its Head: Nor did Phyſick loſe by Hoſpitals and Obſervation, probably improving more this Way than by all that was taught in the Schools.

It was now (I ſay) in theſe latter Times, as towards that of *Henry* the VIIIth (that abſolute Prince) that Societies, and Companies, were eſtabliſh'd amongſt us, as has already been obſerved, their great Uſe, *&c.* The Apothecaries, till of late, were Grocers, Druggiſts, and Compounders of Medicines; and

the Method and Cuſtom of preſcribing was hardly, or not at all, known, till about that Time. The *Arabians*, from whom we ſeem to have borrowed moſt of their Compoſitions, Chymiſtry, Method, and Practice, uſed entirely their own Language, whether in Writing or Directing, *&c.* (as the *Greeks* had done in theirs;) the *Arabians* (I ſay) having no way minded the *Latins* or *Romans*. 'Tis true, indeed, that the *Romans*, according to *Pliny* (at that Time fond of the *Grecian* Language) did ſometimes uſe to write, or direct in *Greek*, for Medicines from the Druggiſts, or Compounders of Medicines; with which, however, he finds Fault, as merely political, as being thus more valued (ſays he) by not being ſo commonly known.

From all which, *Sir*, you will obſerve the great Reaſon our Moderns have to mind, or any way to follow, the *Romans* in this Art; or I might, perhaps, without great Danger, even add in any Art or Science; ſince it was the *Greeks*, who not only brought this Art into *Rome*, practiſed and taught it there, but likewiſe all the great Artiſts then were, in general, of that Nation: For the *Romans* were a proud, haughty, aſpiring People (and, when Luxury and Phyſick came in) became Sloathful, and were always principally addicted to War: 'Tis true, there were a few who apply'd to Philoſo-

phy, Poetry, and the writing of Hiſtory; but moſtly borrow'd, or following the Examples of the *Greeks*; which Language, in the luxurious flouriſhing State of the *Roman* Empire, they learned; and many went into *Greece* to learn it, and to be educated there; as *Cicero* did, *&c.* and as the *Greeks* were wont to do into *Egypt*, or as we do into *France* at this Time; theſe being the then living Languages, from whoſe Cuſtoms, Manners, and Knowledge, with their Obſervations on the Living, they thus learn'd, and profited more than by the Dead, which they had but little Regard to.

Thus the *Greeks*, I ſay, went into *Ægypt*, and had their Learning from thence; not from the old *Phœnician*, *Hebrew*, or *Chaldaic*, or any other dead Language whatſoever. The *Romans* did, indeed, at firſt, by their Power, force their Laws and Language upon us; after which, by Cuſtom, and the Power of the See of *Rome*, with ſome Neceſſity, for the better underſtanding of their Laws, Religion, *&c.* it was endeavour'd to be render'd univerſal, and thus went on.

When we conſider then, that we Moderns, in a great Meaſure were, and ſtill ſeem to be, the immediate Diſciples of the *Arabians*, particularly, and cloſely following their confuſed Farragoes of Medicines in Pharmacy and Chymiſtry, I cannot

not apprehend conſequently, why the Students in this Profeſſion, ſhould not much more reaſonably have ſtudied the *Arabic* than the *Roman* Tongue; and, that the Practitioners ſhould not thus, ſtill more reaſonably, have accordingly made their Preſcriptions in that Language, if afraid thoſe not of the Profeſſion might otherwiſe diſcover too much, ſince thus more hid. But alas! ignorant, mean ſpirited People, may fear theſe Things; but Men of true Spirit, Generoſity, real Knowledge, or good Will to Mankind, never will; but, on the contrary, will endeavour to render Mankind as Knowing as poſſible; it being rather the great Misfortune of Men of true Knowledge, to have to do with Fools, or Ignorants: Neither is it ſo eaſy to render People Knowing in any Way (as Men commonly imagine) and yet more particularly in this Profeſſion, nay, often not even thoſe bred to it. Do we not plainly obſerve, that it matters not ſo much the Knowledge of a Medicine, as the right Method of uſing it; the *Quantum*, the *Quale*, and the *Quomodo*, variable according to Seaſon or Particulars, as the good Judgment ſhall direct; or when to uſe, and when to abſtain, *&c?* Thus (next to knowing of the Malady) theſe are the principal Marks of the Phyſician. Do we not plainly obſerve, that every one knows the *Peru* Bark cures Agues? yet few know how ſucceſsfully to

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uſe it ; nay, might we not venture to ſay, even of the Profeſſion ; elſe, What Occaſion would there be for calling in others? And thus it was that Dr. *Ratcliff* often cured ſuch with this, or the *Hypocacoan* in Fluxes, or with the ſame very Medicine which others had been long unſucceſsfully uſing before him. Were it not for theſe Reaſons obſerved, a *Charlatan* Tinker, or pretending Woman, might play the Profeſſor as well as the beſt : Beſides, that it's commonly obſerved, that notable Doctorizing good Women, are commonly the beſt Friends, and bring Buſineſs to the Profeſſion. For my own Part, I was always much more afraid of Ignorance, or of Mens knowing too little, than of their knowing too much.

Nor does any Thing appear more ridiculous to me, than that of crying, Such a Man has ſerved his Time, or been taught his Trade, and ſince in vaſt Hurry of Buſineſs all his Life ; and therefore (ſay they) muſt conſequently know, *&c.* Yet nothing more common, than that they blunder, and jog on ſo in Life, to a great Age ; and laſtly, die without ever having known any Thing material in their Buſineſs, whether in this Profeſſion, or any other ; and yet ſtill leſs in this, ſo little viſible to the common Eye. Do we not daily obſerve, in the low and more common Parts of Life, that, but a very few Coblers well know how but to Heel-

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piece a Pair of Shoes, ſo as they ought to be, though at it all their Life-time? Nay, even a Porter (unleſs one in Fifty) ſhall hardly rightly know how, properly, to manage, and to carry a Burden, if any way uncommon, or out of his common Way; or even to deliver a Meſſage as he ought, tho' ever ſo plainly told him. Thus there muſt be that natural Sagacity (as well as a ſufficient Degree of Experience) which natural Sagacity Men are not to be taught. Now if a little of this be ſo abſolutely neceſſary in the moſt plain and commoneſt Affairs of Life; how much more abſolutely neceſſary is a much greater Share of this natural Sagacity, and ſolid Judgment, to ſuch who pretend to decide in the moſt intricate and difficult Parts of Knowledge, on which human Life depends? Neither is this neceſſary only to that Province, of ordering or adminiſtring of Remedies; but the like Solidity, Knowledge, Sagacity, Penetration, and Judgment, are no leſs neceſſary to judge, and well to perform any of the principal Operations of *Surgery* (to wit, the when, the how, and where) as well as the judiciouſly and properly treating them thereafter: For the Want, or Deficiency of which Solidity of Judgment (I ſay) infinite Blunders and Miſchiefs are committed; which, with utmoſt Care, will be endeavoured to be hid, and concealed from the Publick;

whilſt

whilſt a little accidental Succeſs ſhall be moſt carefully trumpeted about by the impudent or ignorant Operator. In a Word, for my own Part, I ſhould chooſe, and prefer, a judicious Nurſe, though but of a Year or two's Experience, before an injudicious one of ever ſo long Experience, who will be ſure to preſume on ſuch ill digeſted Experience; whereas the other will, at leaſt, be cautious, when any way doubtful, of doing Miſchief.

But to draw towards an End, *Sir*, you will obſerve, that I ſeem inſenſibly to be led in to treat of the Nature of Practice, which I would, at preſent, refer to another Occaſion: Let it now ſuffice, that I have hinted to you ſomewhat of the Nature of *Degrees*, &c. As for the particular Appellation of DOCTOR, ſo frequently and commonly uſed to ſuch as practiſe Phyſick, whether but *Maſters of Arts*, or *Batchelors* only, *&c.* that may be underſtood as a diſtinguiſhing Appellation in what they profeſs, as Counſellor at Law; or Diſcretionary, as judged to deſerve it, by their great Knowledge in this Profeſſion; in giving ſome new Light, inſtructing or teaching Mankind further Knowledge in this Art; or more particularly, to have diſtinguiſhed themſelves in this Profeſſion, without troubling *Holland*, *France*, *Germany*, or *Switzerland*, (by *Præmium*) to find

find out our Knowledge, or any other intereſted Method, or Society of intereſted Men, whether at home or abroad.

As to the Powers granted to particular Societies (as has already been obſerved) of what great Significancy, I ſay, is it, if not only the different Branches of this Profeſſion do interfere, and are confounded, one with the other, without any due diſtinguiſhing Marks for the Bounds of either? Or if, as yet, thoſe not regularly bred to any of its Branches, do, without Controul of any ſuch incorporate Bodies, what they liſt; nay, if Directors in the legiſlative Power do favour them, and they are even pleaded for by them, thus ſupporting them by Way of doing Juſtice, to what Purpoſe then ſuch Grants, or Acts of Parliament for ſuppreſſing them? (not that I am for Perſecution, as has already been hinted.) But how is it then, I ſay? Are ſuch Bodies of Men only incorporated to give particular Trouble to the more regularly bred, of Underſtanding and Capacity, as being the moſt Dangerous? or, on the other Hand, if we find the very Members of ſuch incorporate Bodies, running after (to be taught by) ſuch as they allow not to be Regular, What ſhall we ſay of ſuch Regularity?

To conclude, *Sir*, I know not what Notions you will form to your ſelf from what

has here been hinted; but 'tis well if your Idea of the Profeſſion (from this) be of a ſuperior Form than that of their being multiplied by Luxury, and conſequently, and principally, the mere Scavengers of the Effects of that Luxury and Corruption, Sloath, Intemperance, and Irregularity of Living, rather than from that of the Defects of Nature or Accident; are, in fine, thus the grand Soothers of Mens Folly and Extravagance; ſo that the Wiſe and Regular, are but rarely Cuſtomers: And though the more immediate Gain of common Riches ſeems to attend the other Side; yet, for private Satisfaction to Men of Knowledge, ſuch will ſtill wiſh to cultivate the latter, as I would yours, *&c.*

I am, &c.

POSTSCRIPT.

EVEN the Word Αρχιατρος, or, *firſt Phyſician*, ſeems a Queſtion, whether known, or in Uſe amongſt the *Romans*, till towards the Time of *Conſtantine*, or the firſt Chriſtian Emperors.

I am juſt now ſo ſtunned with a continued Noiſe of *Noſtrums*, ſo much the Taſte of the preſent Age, as well as that of Miracle Working, *&c.* that though a little wide of my intended Purpoſe, yet cannot forbear acquainting you with this ſhort Hint on *Rheumatiſm* (for which Remedies are ſo daily advertiſed) that, to cut ſhort, I know not any ſtrong Evacuator, whether by the Skin, or by Vomit, Stool, or Urine (or even of more mild and conſtant Continuance) that will not be ſucceſsful in *Rheumatiſm*, or even in *Gout*, that is not over rivited by Stones, or old Age. Thus all the bold, idle People in Town, may ſet up as ſoon as they pleaſe; *Hit or miſs, Luck is All:* Very viſible ill Conſequences happen but ſeldom; *A gold Chain, or a broken Leg. Let thoſe look out who have the Watch.*